

PPR309 Practical Philosophy, Lent 2012

Capitalism as an Ethical Problem

Dr Sam Clark

Overview

This term, we will make a philosophical investigation of a pressing ethical problem: *capitalism*, the form of life which has transformed the world over the last few hundred years and which deeply shapes how all humans now live. We will pursue central concerns including freedom, ownership, work, and the nature and conditions of human flourishing. Our aim is to develop both a better understanding of an important feature of our world, and the philosophical craft and imagination needed to engage with the ethical problems it poses.

Contacts

Convenor & Tutor: Dr Sam Clark

'Me', 'P', etc. in this Guide; see p.2 for my responsibilities
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PPR Part II Coordinator: Mrs Jane Wigston

Takes in assessed work; gives short extensions; monitors attendance
j.wigston@lancs.ac.uk, County South B42

Director of Part II Studies in Philosophy: Dr Nick Unwin

Responsible for Philosophy modules and degrees
n.unwin@lancs.ac.uk, County South B77

PPR Undergraduate Director: Dr Graham Smith

Has overall responsibility for PPR modules and degrees; gives longer extensions
g.m.smith@lancs.ac.uk, County South B68

Timetable

The course has three timetabled elements:

- Two 2-hour workshops for the whole group, one at the start and one at the end of term:
 - Week 1: Tuesday 17 January, 4-6pm, Bowland North SR6
 - Week 10: Tuesday 20 March, 4-6pm, Bowland North SR6
- Eight 2-hour seminars in two groups, one per week in weeks 2-9:
 - Group 1: Tuesdays, 4-6pm, Fylde D28
 - Group 2: Fridays, 9-11am, Bowland North SR22
- Optional question-development and essay-planning tutorials, to be arranged.

Week by Week Plan

1. Introductory Workshop
2. Seminar: Freedom
3. Seminar: Ownership
4. Seminar: Individuals
5. Seminar: Opulence 1: Happiness
6. Seminar: Opulence 2: Flourishing
7. Seminar: Making a Living 1: Craft
8. Seminar: Making a Living 2: Democracy
9. Seminar: Utopia
10. Concluding Workshop

My Responsibilities

- **Design:** I designed the module, and am interested in feedback and reasoned critique on any aspect of it, including but not limited to teaching techniques, topics, set reading, and assessment. Contact me by email, or come and speak to me in my office hours, or go through your student reps.
- **Meetings:** I chair our meetings, which aim at the Socratic ideal of imaginative, sceptical, truth-directed conversation between friends. Obviously, I'll often take a leading role in that conversation—because I've had more practice than you—but I expect you to work hard at it too. Meetings will be conducted on the assumption that you are fulfilling your responsibilities (see below): if you missed something and need help to catch up, come and see me individually.
- **Support:** I'm available to talk to you one-to-one in my weekly drop-in office hours, or at other times by appointment.
- **Assessment:** I set and mark the coursework.
- **Equal opportunities:** I will make all reasonable efforts to ensure equal access to opportunities for learning for all of my students. If there's something I could do, or stop doing, or do differently to help, please let me know.

Your Responsibilities

- **Active attendance (mind as well as body):** Pay attention and contribute to workshops and seminar discussions. Attendance is compulsory, unless you have good reason (e.g. illness) not to come, in which case you should let me and the Part II Coordinator know, in advance if at all possible (see above for contact information). We may require medical or other evidence to explain absence.
- **Set reading:** Read and think about the set reading every week. Note that the reading is difficult, that it will take time and effort, and that if you don't do it, you're not going to get much out of the module. The set reading (with one exception—see details for Week 9 below) is in a photocopied bundle which you will need to buy from the University's online store and then collect from the PPR Department. Week-by-week orienting notes, set reading, and suggestions for further reading are on pp. 5-14 below.
- **Independent study:** Find, read, and think about further scholarly work; pursue your own thinking about our topics. The major part of this module—as of any university-level

work in the humanities—is independent study: reading and thinking about the set reading, and then going beyond it by finding, reading, and thinking about further scholarly work, and by pursuing your own thinking, on our topics. I suggest further reading along with each week's set reading (see below). Other places to start include introductions, companions, and textbooks; encyclopedias like the *Stanford Encyclopedia of Philosophy Online*; and specialized academic search engines like *Google Scholar*. Randomly searching the whole web is unlikely to turn up relevant high-quality work: it does exist, but it's a drop in the ocean of muddle, axe-grinding, and self-confident ignorance. Note that by 'places to start' I mean exactly that: these secondary sources are ways to find further primary reading, not all the reading you should be doing.

- **Assessment:** Plan, research, and write an essay—see **Assessment** below.
- **Contact:** Regularly check for email and LUVLE updates. There is a LUVLE forum for the module which I may use to post additional materials, and on which you all have posting rights. I encourage you to use this discussion forum as a supplement to our official contact hours. I rely on LUVLE and email if I need to get in touch with you at short notice, so please check both regularly.

Lectures

There are no lectures for this module, but I did give and record lectures on some of our topics for a related module last year. You may find these recordings helpful; they can be downloaded from <http://tinyurl.com/blxm9s>.

Assessment

Assessment is entirely by one 5,000-word essay on a question of your own invention. There is no exam for this module.

Essay Submission

The essay must be handed in by 10am, Friday week 2 of Summer term (5 May 2012).

Essays submitted after this time will be considered late. You must submit two fully anonymized copies of your essay (i.e. identified by library number not name). One should be printed and posted in the essay submission box in the Department. The other should be submitted electronically via LUVLE. Instructions for electronic submission can be found in the PPR *Undergraduate Handbook*. Be aware that your essay will be considered late if you do not submit both paper and electronic copy by the deadline. You should note that, following a decision by the University Senate, there is now no period of grace: work that is even a day late will be penalized. You should also note that just because term has ended it is not the case that the University shuts down. Thus, non-term time is also included when calculating the 'lateness' of essays.

Essays should be 5,000 words long (+/-10%). Essays which do not contain a complete bibliography, or which do not use references, will be penalized as they fail to meet academic standards. Plagiarism (which is passing off someone else's ideas or work as your own) will not be tolerated. For advice on writing essays and details of Departmental rules concerning the late submission of coursework see the Department's *Undergraduate Handbook*.

Notes on the Essay

You will develop your own individual essay question over the term, in consultation with me. That question should pick a distinct, challenging issue from our reading and discussions this term, and offer opportunity for dialectical engagement with other thinkers. It need not be on just one of our weekly topics, but it should address an issue or issues which we've considered. Your task is to make a reasoned case for a distinctive answer to your question, taking account of objections and alternative answers. The fundamental thing you should keep in mind is that philosophy is a kind of rational inquiry: it aims at finding things out by giving and examining reasons.

Writing philosophy at this level requires three fundamental skills:

- (1) *Exposition* of the set and other texts—making clear, in your own words and structure, what their arguments are (and referencing them properly). Do not rely on long quotations from set texts or, even worse, from secondary sources: show me that you’ve thought through the difficulties of the texts and come to your own understanding of them.
- (2) *Organization* of your essay into a clear, question-focused form consisting of distinct, relevant parts each of which advances the whole. This requires planning and redrafting: do not write off the top of your head, or without an outline, or without reviewing.
- (3) *Argument*, via engagement with counter-arguments, for a definite conclusion of your own. Do not dodge the question with ‘it depends on what you believe’ or ‘it’s subjective’: respect your opponents, give their reasoning its due, and make the case for your answer to your question by showing exactly why the balance of reasons favours it over the alternatives.

Essays which merely summarise material from secondary sources, or which fail to reach a definite conclusion, will do badly. Essays which demonstrate first-hand knowledge of set and other texts, engage with controversy, give reasons for distinctive conclusions, recognise and address counter-arguments, and hang together as a single, directed piece of philosophical writing, will do well. There is no need to survey the field: the main thing your essay should do is argue for a conclusion, and you should therefore bring in only material which helps in that task.

I shouldn’t have to say this, but I know how to use Google too, and I regularly fail essays concocted at the last minute out of a few search results. If you want to do well in this assessment, there are no short cuts: you need to do serious work, including a great deal of reading, thinking, and drafting, throughout the module.

Form is not entirely distinct from content. Think hard about how to present your argument; pay close attention to the clarity and precision of your prose; draft and redraft. Keep in mind that although our topics are politically as well as philosophically controversial, you’re writing an essay for a philosophy course, not an election manifesto, personal credo, or blog comment. You should therefore adopt the appropriate style and approach.

I will, of course, make appropriate allowances for disability and other problems, but it is your responsibility to make me aware of your case.

I mark essays according to (1) the standard marking criteria in the PPR *Undergraduate Handbook*, and (2) the criteria for success stated in these notes. Marking at this level is the application of my expert judgement to your essay as a whole, and my feedback is intended to make that judgement explicit and to help you to improve your work in the future and to develop yourself as a philosopher. Feel free to ask me to explain or expand on my comments, but please be aware that, unless I have marked in ignorance of something important or failed to be properly impartial, I am unlikely to change your grade after the fact.

Optional question-development and planning tutorials will be available during the term.

Week 1: Introductory Workshop

This first meeting, for the whole group, will have two parts: first, I'll lecture on the overall structure, topics, and approach of the module; second, you'll start discussion of ethical arguments about capitalism.

General Reading Suggestions

- Patrik Aspers, *Markets* (Polity 2011)
- Robert H. Bates, *Prosperity & Violence: The Political Economy of Development* (Norton 2001)
- Marshall Berman, *All That is Solid Melts into Air: The Experience of Modernity* (Verso 1983)
- David L. Blaney & Naeem Inayatullah, *Savage Economics: Wealth, Poverty, & the Temporal Walls of Capitalism* (Routledge 2010)
- Fernand Braudel, *Civilization & Capitalism, 15th-18th Century* trans. Siân Reynolds (3 vols, Harper & Row 1981)
- G. A. Cohen, *Why Not Socialism?* (Princeton University Press 2009)
- Milton & Rose D. Friedman, *Capitalism & Freedom* (40th anniversary edn, University of Chicago Press 2002)
- James Fulcher, *Capitalism: A Very Short Introduction* (Oxford University Press 2004)
- David Graeber, *Debt: The First 5,000 Years* (Melville House 2011)
- John Gray, *False Dawn: The Delusions of Global Capitalism* (Granta 1998)
- Geoffrey K. Ingram, *Capitalism* (Polity 2008)
- Alex Inkeles & David H. Smith, *Becoming Modern: Individual Change in Six Developing Countries* (Heinemann Educational 1975)
- David S. Landes, *The Wealth & Poverty of Nations: Why Some are so Rich & Some are so Poor* (Norton 1998)
- Victor D. Lippit, *Capitalism* (Routledge 2005)
- Karl Marx & Friedrich Engels, *The Communist Manifesto* (various edns)
- Deirdre N. McCloskey, *The Bourgeois Virtues: Ethics for an Age of Commerce* (University of Chicago Press 2006)
- Deirdre N. McCloskey, *Bourgeois Dignity: Why Economics Can't Explain the Modern World* (University of Chicago Press 2010)
- Robert O'Brien & Marc Williams eds, *Global Political Economy: Evolution & Dynamics* (Palgrave Macmillan 2004)
- Karl Polanyi, *The Great Transformation* (Beacon Press 1957)
- Adam Smith, *An Inquiry into the Nature & Causes of the Wealth & Poverty of Nations* (various edns)
- E. P. Thompson, *The Making of the English Working Class* (Victor Gollancz 1963)
- Charles Tilly, *Coercion, Capital, & European States, AD 990-1990* (Blackwell 1990)
- Ellen Meiksins Wood, *The Origin of Capitalism: a Longer View* (2nd edn, Verso 2002)

Week 2: Freedom

Freedom is valuable. To be a slave, to be imprisoned, to be constrained by social convention or trapped by your own past, to be unfree in any of a wide range of other more or less subtle ways, is terrible. The felt demand for freedom can be transformative and overwhelming. If capitalism is the realization of freedom, that's a powerful argument in its favour, but several things are unclear: What exactly is it to be free? Which kinds of freedom are most valuable, and why? What are the relations between the different kinds of freedom and capitalism?

Set Reading

Robert Hayden, 'Frederick Douglass' in Henry Louis Gates Jr & Nellie Y. McKay eds, *The Norton Anthology of African American Literature* (Norton 1997 [1966]): 1508-9

Theodore Zeldin, *An Intimate History of Humanity* (Vintage 1998): 1-13

F. A. Hayek, *The Constitution of Liberty* (with a new introduction, Routledge 2006 [1960]): chapter 1

Amartya Sen, *Development as Freedom* (Oxford University Press 1999): introduction & chapter 1

Further Reading Suggestions

Isaiah Berlin, 'Two Concepts of Liberty' in *Four Essays on Liberty* (Oxford University Press 1969): 118-72

Ian Carter, 'Positive and Negative Liberty' in Edward N. Zalta ed. *The Stanford Encyclopedia of Philosophy* (Fall 2008 Edition), <http://plato.stanford.edu/archives/fall2008/entries/liberty-positive-negative/>

Ian Carter et al. eds, *Freedom: A Philosophical Anthology* (Blackwell 2007)

G. A. Cohen, 'Freedom & Money' in Michael Otsuka ed., *On the Currency of Egalitarian Justice, & Other Essays in Political Philosophy* (Princeton University Press 2011): 166-99

Maurice Cranston, *Freedom: A New Analysis* (Longmans, Green 1953)

Frederick Douglass, *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself* (various edns)

Richard E. Flathman, *The Philosophy & Politics of Freedom* (University of Chicago Press 1987)

Frank Lovett, 'Republicanism' in Edward N. Zalta ed. *The Stanford Encyclopedia of Philosophy* (Summer 2010 Edition), <http://plato.stanford.edu/archives/sum2010/entries/republicanism/>

Martha Nussbaum, *Creating Capabilities: The Human Development Approach* (Harvard University Press 2011)

Orlando Patterson, *Slavery & Social Death: A Comparative Study* (Harvard University Press 1982)

Philip Pettit, *Republicanism: A Theory of Freedom & Government* (Clarendon Press 1997)

Philip Pettit, *A Theory of Freedom: From the Psychology to the Politics of Agency* (Polity 2001)

Joseph Raz, *The Morality of Freedom* (Clarendon Press 1986)

Quentin Skinner, *Liberty Before Liberalism* (Cambridge University Press 1998)

Charles Taylor, 'What's Wrong with Negative Liberty' in *Philosophical Papers* vol. 2: *Philosophy & the Human Sciences* (Cambridge University Press 1985): 211-229

Philippe Van Parijs, *Real Freedom for All: What (If Anything) Can Justify Capitalism?* (Clarendon Press 1995)

Philippe Van Parijs ed., *Arguing for Basic Income: Ethical Foundations for a Radical Reform* (Verso 1992)

Week 3: Ownership

Capitalist societies are structured by a regime of ownership: each individual has certain rights and duties with respect to certain objects (her property, others' property); some people own lots of land, money and goods, while others own less or nothing; and this situation is maintained by state power. There is a long-standing tradition that, in contrast, the original state of humanity was communal ownership: that in the state of nature there was no individual property, and especially no individual property in land. And this is, in fact, true of the stateless, egalitarian, hunting/gathering/gardening groups in which humans have lived for about 90% of the time there have been humans. This raises several questions: If the capitalist regime of ownership didn't exist, would there be any moral or practical reason to invent it? What do such reasons tell us about the justification of that regime now? What is the source of legitimate ownership? When and how may people without property take what others own?

Set Reading

- Ralph Waldo Emerson, 'Hamatreya' in Harold Bloom & Paul Kane eds, *Collected Poems & Translations* (Library of America 1994[1847]): 28-9
- Marvin Harris, *Our Kind: Who We Are, Where We Came From, Where We Are Going* (Harper Perennial 1989): 344-7, 350-51, 354-5
- John Locke, *The Second Treatise of Government* in Peter Laslett ed., *Two Treatises of Government* (student edn, Cambridge University Press 1988 [1690]): chapters 2-5
- Christopher Hill, *The World Turned Upside Down: Radical Ideas During the English Revolution* (Penguin 1972): chapter 7

Further Reading Suggestions

- Lawrence C. Becker, *Property Rights: Philosophic Foundations* (Routledge & Kegan Paul 1980)
- John Christman, *The Myth of Property: Toward an Egalitarian Theory of Ownership* (Oxford University Press 1994)
- G.A. Cohen, *Self-Ownership, Freedom & Equality* (Cambridge University Press 1995)
- Margaret Davies, *Property: Meaning, Histories, Theories* (Routledge 2007)
- John Dunn & Ian Harris eds, *Great Political Thinkers: Locke* (2 vols, Edward Elgar 1997)
- Peter Garnsey, *Thinking About Property: From Antiquity to the Age of Revolution* (Cambridge University Press 2007)
- A. M. Honoré, 'Ownership' in A. G. Guest ed., *Oxford Essays in Jurisprudence* (Oxford University Press 1961): 107-147
- Matthew H. Kramer, *John Locke & the Origins of Private Property: Philosophical Explorations of Individualism, Community, & Equality* (Cambridge University Press 1997)
- C. B. MacPherson, *The Political Theory of Possessive Individualism: Hobbes to Locke* (Clarendon Press 1969)
- Stephen R. Munzer, *A Theory of Property* (Cambridge University Press 1990)
- Robert Nozick, *Anarchy, State, & Utopia* (Basic Blackwell 1974)
- Pierre-Joseph Proudhon, *What is Property?* (various edns)
- Alex Tuckness, 'Locke's Political Philosophy' in Edward N. Zalta ed., *The Stanford Encyclopedia of Philosophy* (Fall 2010 Edition), <http://plato.stanford.edu/archives/fall2010/entries/locke-political/>
- Jeremy Waldron, *The Right to Private Property* (Clarendon Press 1988)
- Jeremy Waldron, 'Property & Ownership' in Edward N. Zalta ed., *The Stanford Encyclopedia of Philosophy* (Winter 2010 Edition), <http://plato.stanford.edu/archives/win2010/entries/property/>
- Alan Ryan, *Property & Political Theory* (Basil Blackwell 1984)
- James Tully, *A Discourse on Property: John Locke & His Adversaries* (Cambridge University Press 1980)

Week 4: Individuals

In capitalism but not in many other forms of life, society is understood as a set of market relations between independent individuals, each the sole proprietor of her talents and capacity to work, and each expected to join with others only through mutual, explicit, voluntary agreements. This understanding of individuals shaped, and was reciprocally shaped by, the rise of modern states and their bureaucratic technologies, like cadastral maps and surnames. But many critics have argued that the ideal of the capitalist individual is a vision of terrible isolation, cut off from vital sources of meaning and support, or an impossibility, in which humans are imagined springing from the ground fully formed, like mushrooms. Is the independent individual a possible or attractive picture of the human self? Can humans exist or flourish as social atoms? Or are humans better seen as interdependent and as joined in non-voluntary ways in families and communities? What would that alternative vision mean for capitalism?

Set Reading

T. S. Eliot, 'The Love Song of J. Alfred Prufrock' in *The Complete Poems & Plays of T. S. Eliot* (faber & faber 1969): 13-17

Peter Laslett, *The World we have Lost* (Methuen 1965): chapter 1

Charles Taylor, 'Atomism' in *Philosophical Papers* vol. 2: *Philosophy & the Human Sciences* (Cambridge University Press 1985): 187-210

Iris Marion Young, *Justice & the Politics of Difference* (Princeton University Press 1990): chapter 8

Further Reading Suggestions

Nicholas Abercrombie et al., *Sovereign Individuals of Capitalism* (Allen & Unwin 1986)

Benjamin R. Barber, *Strong Democracy: Participatory Politics for a New Age* (University of California Press 1984)

Zygmunt Bauman, *Liquid Modernity* (Polity 2000)

Robert N. Bellah et al., *Habits of the Heart: Individualism & Commitment in American Life* (updated edn, University of California Press 1985)

Stephen R. L. Clark, *Limits & Renewals* vol. 1: *Civil Peace & Sacred Order* (Clarendon Press 1989)

G. A. Cohen, *Self-Ownership, Freedom, & Equality* (Cambridge University Press 1995)

Jack Crittenden, *Beyond Individualism: Reconstituting the Liberal Self* (Oxford University Press 1992)

Owen Flanagan, *Varieties of Moral Personality: Ethics & Psychological Realism* (Harvard University Press 1991)

F. A. Hayek, *The Constitution of Liberty* (with a new introduction, Routledge 2006 [1960])

Christopher Lasch, *The Minimal Self: Psychic Survival in Troubled Times* (Norton 1985)

Steven Lukes, *Individualism* (Blackwell 1973)

Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Duckworth 1981)

C. B. Macpherson, *The Political Theory of Possessive Individualism: Hobbes to Locke* (Oxford University Press 1962)

Stephen Mulhall & Adam Swift, *Liberals & Communitarians* (Blackwell 1992)

Robert Nozick, *Anarchy, State, & Utopia* (Blackwell 1974)

Susan Moller Okin, *Justice, Gender, & the Family* (Basic Books 1989)

Susan Moller Okin, *Women in Western Thought* (Virago 1980)

Robert D. Putnam, *Bowling Alone: The Collapse & Revival of American Community* (Simon & Schuster 2000)

Michael J. Sandel, *Liberalism & the Limits of Justice* (Cambridge University Press 1982)

James C. Scott, *Seeing Like a State: How Certain Schemes to Improve the Human Condition have Failed* (Yale University Press 1998)

Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Harvard University Press 1989)

Michael Walzer, *Spheres of Justice: A Defence of Pluralism & Equality* (Martin Robertson 1983)

Weeks 5 & 6: Opulence

Developed capitalist societies are very good at producing wealth: we who live in them are by far the richest humans who have ever lived (although the current world economic system also includes around one billion humans who live in absolute poverty, and who may be the poorest humans who have ever lived). Is this opulence good for us? If so, we have a strong results-based argument for capitalism: it makes our lives better. But answering that question requires us to address a more fundamental one: What is the good life (well-being, welfare) for human beings?

Week 5: Happiness

This week, we'll consider one account of the good life and its consequences for our thinking about capitalism: the good life is the happy life. This suggests three further questions: What is happiness? How is related to and distinguished from other good and desirable things? Does opulence make us happy?

Set Reading

Oliver Wendell Holmes Sr, 'Contentment' in *The Autocrat of the Breakfast Table* (J. M. Dent & Co. n.d. [1858]): 258-9

Gregory Clark, *A Farewell to Alms: A Brief Economic History of the World* (Princeton University Press 2007): chapter 1

Richard Layard, *Happiness: Lessons from a New Science* (Penguin 2005): chapters 2 & 3

Daniel Haybron, *The Pursuit of Unhappiness: The Elusive Psychology of Well-Being* (Oxford University Press 2008): chapter 2

Week 6: Flourishing

This week, we'll consider another account of the good life and its consequences for our thinking about capitalism: the good life is the life of flourishing, in which our individual and human capacities are fully developed and expressed. That answer leads to an abiding critique of capitalism: it may give us what we want, it may even make us happy, but it doesn't give us what we need or what would be best for us. Capitalist opulence stunts and corrupts rather than improves us.

Set Reading

W. B. Yeats, 'To a Wealthy Man...' in A. Norman Jeffares ed., *Yeats's Poems* (3rd edn, MacMillan 1996): 208-9

Henry David Thoreau, *Walden: Or, Life in the Woods* (Dover 1995 [1854]): 1-52

Martha Nussbaum, 'Human Functioning & Social Justice: In Defence of Aristotelian Essentialism', *Political Theory* 20(1992): 202-246

Further Reading Suggestions for Weeks 5 & 6

- Julia Annas, *The Morality of Happiness* (Oxford University Press 1993)
- Aristotle, *Nicomachean Ethics* (various eds)
- Zygmunt Bauman, *The Art of Life* (Polity 2008)
- Lawrence C. Becker, *A New Stoicism* (Princeton University Press 1998)
- Christopher J. Berry, *The Idea of Luxury: A Conceptual & Historical Investigation* (Cambridge University Press 1994)
- Murray Bookchin, *Post-Scarcity Anarchism* (Ramparts Press 1971)
- Lisa Bortolotti ed., *Philosophy & Happiness* (Palgrave Macmillan 2009)
- Harry Brighouse & Ingrid Robeyns eds, *Measuring Justice: Primary Goods & Capabilities* (Cambridge University Press 2010)
- Philip Cafaro, *Thoreau's Living Ethics: Walden & the Pursuit of Virtue* (University of Georgia Press 2004)
- Roger Crisp, 'Well-Being' in Edward N. Zalta ed., *The Stanford Encyclopedia of Philosophy* (Winter 2008 Edition), <http://plato.stanford.edu/archives/win2008/entries/well-being/>
- Stephen Darwall, *Welfare & Rational Care* (Princeton University Press 2002)
- Partha Dasgupta, *An Inquiry into Well-Being & Destitution* (Clarendon Press 1993)
- Philippa Foot, *Natural Goodness* (Clarendon Press 2001)
- Rick Anthony Furtak, 'Henry David Thoreau' in Edward N. Zalta ed., *The Stanford Encyclopedia of Philosophy* (Winter 2009 Edition), <http://plato.stanford.edu/archives/win2009/entries/thoreau/>
- James Griffin, *Well-Being: Its Meaning, Measurement & Moral Importance* (Clarendon Press 1986)
- Daniel Haybron, *The Pursuit of Unhappiness: The Elusive Psychology of Well-Being* (Oxford University Press 2008)
- David Hume, 'Of Refinement in the Arts' in *Essays: Moral, Political, & Literary* (various eds)
- Thomas Hurka, *Perfectionism* (Oxford University Press 1993)
- Aldous Huxley, *Brave New World* (Chatto & Windus 1932)
- Richard Kraut, *What is Good & Why: The Ethics of Well-Being* (Harvard University Press 2007)
- Robert E. Lane, *The Loss of Happiness in Market Democracies* (Yale University Press 2000)
- Deirdre N. McCloskey, *The Bourgeois Virtues: Ethics for an Age of Commerce* (Chicago University Press 2006)
- Alasdair MacIntyre, *Dependent Rational Animals: Why Human Beings Need the Virtues* (Open Court 1999)
- John Stuart Mill, *Utilitarianism* (various eds): chapter 2
- Martha C. Nussbaum, *The Therapy of Desire: Theory & Practice in Hellenistic Ethics* (Princeton University Press 1994)
- Martha C. Nussbaum, *Creating Capabilities: The Human Development Approach* (Harvard University Press 2011)
- Nick Powdthavee, *The Happiness Equation: The Surprising Economics of Our Most Valuable Asset* (Icon 2010)
- Peter Quennell, *The Pursuit of Happiness* (Oxford University Press 1990)
- Amartya Sen et al., *The Standard of Living* (Cambridge University Press 1987)
- Werner Sombart, *Luxury & Capitalism* trans. W. R. Dittmar (University of Michigan Press 1967)
- L. W. Sumner, *Welfare, Happiness, & Ethics* (Oxford University Press 1996)
- Thorstein Veblen, *The Theory of the Leisure Class* (various eds)

Weeks 7 & 8: Making a Living

Human beings must work to live in this world. But capitalism involves a distinctive form of work, in the factory, the shop, and the office, which is only one possibility among other real and imagined ways of making a living, and which most importantly involves *division of labour* and *bureaucracy*. In these two weeks, we will consider what this way of making a living does to us, and whether it should be replaced, by contrasting it with two alternative possibilities.

Week 7: Craft

Capitalist work involves division of labour: each worker does only a small part of the overall task, both in the sense that she makes only a small part of the product, and in the sense that hand and head work are separated and assigned to different people: hand to the worker, head to the manager. What people do shapes what they are, and a longstanding critique of the capitalist form of work argues that humans are made better by acting as independent makers—craftsmen and craftswomen—who use hands and head to make a complete product, and whose work is therefore self-realising rather than dehumanising.

Set Reading

Ezra Pound, 'Canto XLV: With Usura' in *The Cantos of Ezra Pound* (revised edn, faber & faber 1975): 229-30

Al Gini, *My Job My Self: Work & the Creation of the Modern Individual* (Routledge 2001): chapters 1 & 2

William Morris, 'Useful Work *versus* Useless Toil', in *The Collected Works of William Morris* vol. 23: *Signs of Change; Lectures on Socialism* (Longmans Green & Company 1915): 98-120

Jon Elster, 'Self-Realisation in Work and Politics: the Marxist Conception of the Good Life' in Jon Elster & Karl Ove Moene eds, *Alternatives to Capitalism* (Cambridge University Press 1989): 127-158

Week 8: Democracy

Capitalist workplaces, like modern states, are bureaucracies: hierarchical social structures governed by formal rules, in which authority attaches to roles filled (in theory) by impersonal criteria of competence, and in which employees or citizens are subject to surveillance and control from 'higher up'. Like modern states, these workplaces have a huge effect on how their subjects' lives go. The demand for democracy—for political equality and collective self-determination—can therefore be made against workplaces just as against states.

Set Reading

Cesare Pavese, 'Smokers of Paper' in Geoffrey Brock trans., *Complete Poems 1930-1950* (Copper Canyon Press 2002), via <http://www.poetryfoundation.org/poem/182022> (accessed 14 December 2011)

Iris Marion Young, *Inclusion & Democracy* (Oxford University Press 2000): chapter 1

Erik Olin Wright, *Envisioning Real Utopias* (Verso 2010): 191-3 & 234-69

Further Reading Suggestions for Weeks 7 & 8

- Scott Adams, *Dilbert*, <http://www.dilbert.com/> (accessed 14 December 2011)
- Michael Albert, *Parecon: Life After Capitalism* (Verso 2003)
- Hannah Arendt, *The Human Condition* (2nd edn, University of Chicago Press 1999)
- Zygmunt Bauman, *Work, Consumerism, & the New Poor* (Open University Press 2004)
- David Beetham, *Bureaucracy* (2nd edn, Open University Press 1996)
- C. George Benello, *From the Ground Up: Essays on Grassroots & Workplace Democracy* ed. Len Krimerman et al. (Black Rose Books 1992)
- Samuel Bowles & Herbert Gintis, *Democracy & Capitalism: Property, Community, & the Contradictions of Modern Social Thought* (Routledge & Kegan Paul 1986)
- Samuel Clark, *Living Without Domination: The Possibility of an Anarchist Utopia* (Ashgate 2007)
- G. A. Cohen, *History, Labour & Freedom* (Oxford University Press 1988)
- Matthew Crawford, *The Case for Working with Your Hands: Or Why Office Work is Bad for Us & Fixing Things Feels Good* (Penguin 2011)
- Robert A. Dahl, *A Preface to Economic Democracy* (University of California Press 1985)
- Christopher Dandeker, *Surveillance, Power, & Modernity: Bureaucracy & Discipline from 1700 to the Present Day* (St. Martin's Press 1990)
- Sam Dolgoff ed., *The Anarchist Collectives: Workers' Self-Management in the Spanish Revolution, 1936-1939* (Free Life Editions 1974)
- Richard Donkin, *Blood Sweat & Tears: The Evolution of Work* (Texere 2001)
- David M. Estlund ed., *Democracy* (Blackwell 2002)
- David M. Estlund, *Democratic Authority: A Philosophical Framework* (Princeton University Press 2008)
- Gerry Hunnius, G. David Garson, & John Case eds, *Workers' Control: A Reader on Labour & Social Change* (Vintage 1973)
- Peter Kropotkin, *Fields, Factories, & Workshops Tomorrow* ed. Colin Ward (Allen & Unwin 1974)
- Karl Marx, 'The Fetishism of Commodities and the Secret Thereof' from *Capital: A Critique of Political Economy* vol. 1 (various edns)
- William Morris, *News From Nowhere* (various edns 1890)
- Russell Muirhead, *Just Work* (Harvard University Press 2004)
- Robert M. Pirsig, *Zen & the Art of Motorcycle Maintenance: An Inquiry into Values* (Bodley Head 1974)
- Michael Polanyi, *The Tacit Dimension* (Doubleday 1966)
- Derek S. Pugh ed., *Organization Theory: Selected Readings* (4th edn, Penguin 1997)
- Joyce Rothschild & J. Allen Whitt, *The Cooperative Workplace: Potentials & Dilemmas of Organizational Democracy & Participation* (Cambridge University Press 1986)
- Richard Schacht, *Alienation* (Allen & Unwin 1971)
- E. F. Schumpeter, *Good Work* (Jonathan Cape 1979)
- David Schweickart, *Against Capitalism* (Westview Press 1996)
- David Schweickart, *After Capitalism* (Rowman & Littlefield 2002)
- James C. Scott, *The Moral Economy of the Peasant: Rebellion & Subsistence in Southeast Asia* (Yale University Press 1976)
- James C. Scott, *Seeing Like a State: How Certain Schemes to Improve the Human Condition have Failed* (Yale University Press 1998)
- Richard Sennett, *The Culture of the New Capitalism* (Yale University Press 2006)
- Richard Sennett, *The Craftsman* (Penguin 2009)
- Studs Terkel, *Working: People Talk about What They Do All Day & How They Feel about What They Do* (Ballantine 1974)
- Jaroslav Vanek ed., *Self-Management: Economic Liberation of Man* (Penguin 1975)
- Sandra Wallman ed., *Social Anthropology of Work* (Academic Press 1979)
- Max Weber, *The Protestant Ethic & the 'Spirit' of Capitalism* trans. Talcott Parsons (Unwin Hyman 1989)
- Max Weber, *From Max Weber: Essays in Sociology* trans. & ed. H. H. Gerth & C. Wright Mills. (new edn, Routledge 1991): VIII
- Daniel Zwerdling, *Workplace Democracy: A Guide to Workplace Ownership, Participation, & Self-Management Experiments in the United States & Europe* (Harper Row 1978)

Week 9: Utopia

This week, we'll read a classic utopian text, William Morris's *News From Nowhere*, to have an example of utopian anti-capitalism to think about in detail. Please read as much as possible—ideally all of it, it's neither long nor difficult—but at least chapters I–XV.

How to read *News From Nowhere*: it's a utopia, not a policy proposal or an over-ambitious government white paper. To get anything interesting out of it, you therefore need temporarily to suspend disbelief and not just complain that 'it's unrealistic'—it may well be, but its purpose isn't realism. Like other utopias, *News From Nowhere* uses the form and techniques of fiction for two main purposes: first, to dramatize criticism of our current form of life by extreme comparison—you therefore need to think about what Morris is attacking, and what his alternative reveals about what he argues is wrong with it. Second, to expand our political imaginations by vivid, moving description—you therefore need to respond emotionally to the story if you're to grasp it. All of our reading and discussion in previous weeks will help to make sense of, and to respond to, Morris's vision.

Set Reading to Download or Buy

William Morris, *News From Nowhere; or, An Epoch of Rest, Being Some Chapters from a Utopian Romance* (1890), <http://www.gutenberg.org/files/3261/3261-h/3261-h.htm> (accessed 14 December 2011) or in various printed editions, including Oxford World's Classics, Penguin Classics, and Routledge.

Further Reading Suggestions

On Morris & *News From Nowhere*

Stephen Coleman & Paddy O'Sullivan eds, *William Morris & News from Nowhere: A Vision for Our Time* (Green Books 1990)
Peter Faulkner, *Against the Age: An Introduction to William Morris* (Allen & Unwin 1980)
Ruth Kinna, *William Morris & the Art of Socialism* (University of Wales Press 2000)
Krishan Kumar, 'News From Nowhere: The Renewal of Utopia', *History of Political Thought* 14(1993): 169–81
Linda Parry, *William Morris* (Philip Wilson 1996)
E. P. Thompson, *William Morris: Romantic to Revolutionary* (2nd edn, Merlin Press 1977)

On Utopias & Utopianism in General

Marie Louise Berneri, *Journey Through Utopia* (Routledge 1950)
John Carey ed., *The Faber Book of Utopias* (faber & faber 1999)
Samuel Clark, *Living Without Domination: The Possibility of an Anarchist Utopia* (Ashgate 2007)
Friedrich Engels, *Socialism, Utopian & Scientific* (various edns)
George Kateb, *Utopia & Its Enemies* (with a new preface, Schocken Books 1972)
Krishan Kumar, *Utopia & Anti-Utopia in Modern Times* (Blackwell 1987)
Frank E. & Fritzie P. Manuel, *Utopian Thought in the Western World* (Blackwell 1979)
Michael Oakshott, *Rationalism in Politics & Other Essays* (new edn, Liberty Press 1991)
Carl Popper, *The Open Society & Its Enemies* (Golden Jubilee edn, Routledge 1995)
James C. Scott, *Seeing Like a State: How Certain Schemes to Improve the Human Condition have Failed* (Yale University Press 1998)

Weeks 9 & 10: Essay Tutorials

I will offer optional small-group tutorials on your essays in these two weeks.

Sign-up arrangements will be announced nearer the time.

Week 10: Concluding Workshop

This last meeting, again for the whole group, will return to the ethical arguments for and against capitalism with which we started, now informed and deepened by our reading and discussion over the term.

I'll provide more detail on the format and content of this session nearer the time.